

OUTLINES

OF THE

History of Methodism

in
Charlottetown, Prince Edward Island

BY

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OF THE
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IN
CHARLOTTETOWN
PRINCE EDWARD ISLAND

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Outlines of the History of Methodism

IN CHARLOTTETOWN.

I.

BENJAMIN CHAPPELL and his wife ELIZABETH were the first Methodists to arrive on this Island. MR. CHAPPELL was born in London March 5th, 1740, and was the elder son of BENJAMIN and RACHEL CHAPPELL, both worthy members of the Church of England. Young CHAPPELL received a good education, and learned his father's business of wheelwright and machinist. He was led to attend the Methodist services at the Foundry from reading a tract handed to him one day while standing at his father's shop door, by a sailor, who was acting as one of WESLEY's tract distributors. The result was that he joined the Society, soon took part in the services, and occasionally accompanied the REV. JOHN WESLEY, on his ministerial tours. While on his first visit to Inverness, Scotland, in 1770, Mr. Wesley made the following entry in his journal: "Benjamin and William Chappell, who had been here three months, were waiting for a vessel to return to London. They had met a few people every night, to sing and pray together; and their behaviour, suitable to their profession, had removed much prejudice."

In the autumn of 1774 a large number of emigrants

from London, among whom were Mr. and Mrs. Chappell, who had been married in the previous February, arrived on the north side of this Island. They gave the name "New London" to the surrounding country, and soon built up, on the west side of the entrance to the harbor, the village of ELIZABETHTOWN, which for some years was an important business centre. The population of the village proper in the winter of 1774-5 was 129.

Not a vestige of Elizabethtown now remains, except the burial ground; but old people are still living at New London who remember when a long row of houses, all in ruins, were to be seen between Yankee Hill and the burial ground in Mr. Sims's field. Elizabethtown is marked in maps published in London as late as 1830. Constant oral tradition affirms that Mr. Chappell was accustomed to conduct religious services in this village, where he resided for several years. A projecting rock on the bluff-head, known as "Chappell's Chair," is pointed out as the place where he preached or held these services. Under date March, 1775, he refers to this spot as his "Elysian seat," in his diary. This diary or journal contains most interesting information regarding both the religious and secular early history of the colony for more than forty years. Unfortunately, one volume of the journal, and also Mr. Chappell's letter book, have been lost. Only one scrap of a letter remains, dated October, 1775; it was addressed to a Mr. C. of Newcastle, was written "From the Island of St. John in the Gulf of St. Lawrence," and concludes, "For my own part, we hope to labor, working with our hands the thing that is right, for hitherto hath the Lord helped us—and to read our Bible to good purpose till we rest from our labors." In the spring of 1775 Mr. and Mrs. Chappell were in doubt as to whether they would remove from the Island, but on June 9th he records that they concluded to remain and trust in God.

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except the few London ruins, were ground in maps published by tradition to conduct for several known as where he March, 1775, in his diary. information story of the ely, one vol- letter book, mains, dated Newcastle, the Gulf of art, we hope is right, for our Bible to in the spring s to whether ne 9th he re- n God.

In October, 1778, they removed to Charlottetown. It would seem that Mr. Chappell soon began to take an active part in religious matters in the little capital. A note, still preserved, written in December, 1778, reads as follows :

"Mrs. Richardson presents compliments to Mr. and Mrs. Chappell, and begs the favor to know if Mr. Chappell reads prayers this evening, and what time, as she would be happy to attend."

The meetings at which the prayers were offered were no doubt held in Mr. Chappell's own house, which stood near the northwestern angle of Prince and Water Streets.

Under date October 20, 1783, the Rev. William Black, of Nova Scotia, makes the following entry in his journal : "I set off for the Island of St. John's, at the earnest and repeated invitation of Mr. B. Chappell, where I arrived on the 22nd, and tarried about a fortnight. I preached several times at Charlottetown and St. Peters ; but alas ! the people in general appeared stupid and senseless as stones, altogether ignorant of the nature of true religion, and of that faith which worketh by love." This was the first visit of a Methodist minister to the Island.

After the close of the American War, a large number of Loyalists came to the Island from the United States. Among them were some Methodists, and a few of these settled in Charlottetown. A society class was formed, and met at Mr. Chappell's house. In the spring of 1792 the Rev. Wm. Grandin, a Methodist minister stationed in Nova Scotia, made a visit to the Island. He held some services in Charlottetown ; and at Tryon an extensive revival resulted from his ministrations. Mr. Nathanael Wright and his wife were numbered among the converts.

At the Conference held in the spring of 1794, the number of members of the society on the Island was reported at twenty. During that summer Mr. Joshua Newton, collector of customs in the town, met a class of six or seven

persons—and also frequently preached—at Mr. Chappell's house. Mrs. Wright, when on a visit to town, attended several of these meetings. We are told in an obituary notice of Mr. Nathanael Wright, published in *The Wesleyan Magazine*, that Mrs. Wright treasured up Mr. Newton's discourses, "and related them to her husband on her return home; and in those days of a famine of the Word of God even second-hand discourses were precious to their souls. This circumstance, connected with their being entirely destitute of ministerial aid, led them earnestly to desire the Word of Life from those who, in their estimation, were the ambassadors of Christ: and Mr. Wright and one of his relatives went with a vessel to Nova Scotia to fetch the Rev. W. Black to Bedeque. His discourses and conversations distilled like the dew upon the mown grass. He baptized Mr. Wright and his children, formed a class of eight or ten into society, and administered the Lord's Supper."

At Charlottetown Mr. Black met with a pleasing reception. "I waited," he says, "on the Governor, Col. Fanning, who received me kindly, expressed himself in terms of commendation respecting Mr. Wesley and his people, and gave me the use of the church. The Governor's Secretary and the Attorney-General attended preaching in the evening. Sunday, 12th October, I again preached twice in the church to a large congregation. At eleven o'clock I had the pleasure of hearing the Rev. Mr. Desbrisay, the clergyman of the town. He delivered a plain, honest discourse. . . . On the 13th I had a friendly visit from him. It is my desire to cultivate a Christian friendship and all proper union with the ministers of the Church of England. I waited on His Excellency to present my acknowledgments for the use of the church. I spent nearly an hour with him very agreeably; we conversed freely on the advantage of religion to individuals and society in general. He expressed much

friendship, and offers to assist us if we will erect a chapel in town."

Mr. Newton removed from the Island to Liverpool, Nova Scotia, in the spring of 1795. Mr. Chappell still held the little society together. He was most desirous to have a Methodist minister stationed on the Island. On May 23rd, 1798, he wrote to Mr. Newton, Mr. Alexander Anderson of Halifax, and to the Rev. Wm. Black; and he tells us that on October 13th, 1798, he "wrote much to several,—to Mr. Wilson, Mr. Newton, Mr. Black, Mr. Throgmorton—to send us a preacher." He also wrote to Bishop Inglis of Nova Scotia on the same subject. On the evening of the 7th of May, 1800, Mr. John Black, a Methodist local preacher from Cumberland, N. S., and brother of the Rev. Wm. Black, preached acceptably, as he did frequently afterwards, when in the town on business.

The Conference of 1801 met at Annapolis, and the number of members reported from the Island was twenty. In the same year Mr. Thomas Dawson, a Methodist local preacher, came to Mr. Chappell's assistance. Mr. Dawson was born at Coote Hill, Ireland, in 1762. At the age of sixteen he joined the army, and served in the American war under Lord Cornwallis until the surrender to Washington. Returning to Ireland, Mr. Dawson served as paymaster under the Earl of Bellamont until 1799, when he retired from the army. For a couple of years he held a position in Dublin under the same nobleman. In March, 1801, Mr. Dawson purchased from Lieut. Burns a tract of 600 acres of land situate at the head of the Hillsborough River, and immediately took passage for Philadelphia, on his way to the Island, accompanied by his wife and family. After his arrival the American authorities offered to Mr. Dawson a chaplaincy on board one of their frigates, and to his two eldest sons the position of midshipmen. Mr. Dawson's loyalty to the king

led him to refuse the tempting offer ; and he pressed forward on his journey, arriving at Charlottetown on the sixth day of June. Shortly afterwards he removed to his estate, which is still known as "Dawson's Grove."

It is not known just when Mr. Dawson became a local preacher ; but Stephen Bamford said he had frequently heard him preach at Blaris Camp in Ireland. At Charlottetown Mr. Dawson found a small society, the four principal members of which were Benjamin Chappell and his wife, Joseph Robinson and Mrs. Smith. He was strongly impressed with the great need of religious services among the people of the Island, and soon began the work of an evangelist among them. He frequently preached in Charlottetown ; at first in a room rented for this purpose from Mr. Hutchinson, and afterwards at Mrs. Smith's house, which stood about where Miss Morris's brick house now stands. It is said that Mr. Dawson visited every settlement on the Island, preaching and holding services among the people, who hailed his visits with delight. "He would sometimes," says his youngest son, "walk many miles before breakfast on Sunday morning to keep an appointment. I have heard of him wading streams and swimming rivers. No obstacle seemed so great as to hinder him from performing what he considered his duty."

Mr. Philip Marchington, a local preacher from Halifax, N. S., spent the winter of 1802-3 on the Island, and rendered great assistance to the Methodist cause by preaching and exhorting, with much acceptance. Following are a few extracts from Mr. Chappell's diary :

"April 8th, Good Friday.—Mr. Dawson at Mrs. Smith's ; on "God so loved the world," &c.

"10th.—Mr. Marchington exhorts on "Christ, the Saviour" ; Mr. Dawson was present ; after which, Love Feast, and a good time ; bless God !

"17th.—Mr. Marchington drove from the ship; and at Mrs. Smith's: on 'David and his troubles.'

"24th.—Mr. Dawson at Mrs. Smith's. A sharp sermon: on 'The Woman of Samaria.'

"June 5th.—Mr. Dawson at Mrs. Smith's: on 'Jabez; his prayer.' Also Capt. Inkel. A Mr. Grant, and Inkel, the best bass and counter I have heard since I was at home."

Mr. Dawson's labors were too heavy a tax on his strength, although he was a strong man. In December, 1803, a severe cold settled in his shoulder and arm. On the 22nd of January, 1804, he walked home from Charlottetown—a distance of eighteen miles. February 27th Mrs. Dawson came down and reported her husband very ill. He was brought to town March 1st for medical attention, and taken to Mrs. Robinson's. Mr. Chappell says:

"March 3rd, Saturday.—Mr. Dawson's arm lanced last night. . . . I prayed with him. . . . At night the report is: He will not live three days.

"4th, Sunday.—At noon Mr. Dawson is said to decline. . . . 'Tis done—At seven o'clock Mr. Dawson died.

"5th.—Sorrowful day. The gentlemen Masons, on the occasion, acted very devoutly. . . . Interred at four o'clock."

It appears that for more than a year after Mr. Dawson's death the society was obliged to struggle on without outside help.

Early in December, 1805, Mr. Thomas Cowdell, of Halifax, arrived in the town and opened a shop. He was a man of decided ability, the author of a volume of respectable poetry, and an effective and fervid preacher. He had been a local preacher in Halifax. From the time of his arrival on the Island, until his departure the next summer, he exerted himself to promote the cause of religion—preaching every Sabbath, generally in the town, and sometimes in the country. At first he preached at Mr. Chappell's house, and afterwards at the Court House.

On the 15th day of May, 1806, seventy-three men, women and children, arrived in Charlottetown from the Island of Guernsey. They were all Methodists, having been visited by Dr. Adam Clarke and other early preachers. The chief man among them was Joseph Avar, a local preacher, who, having seen in the Methodist Magazine for 1805, a reference to Mr. Dawson's labors and death on the Island, resolved to come hither, at the instance of his wife.

Mr. Chappell's diary :

"May 11th, 1806, Sunday.—Mr. Cowdell on Mark 13, last verse—'Watch.'

"14th.—Mr. John Black preached : Matt. 16 : 26.

"16th.—Arrived this afternoon, the ship from Guernsey.

"18th, Sunday.—Mr. Avar preached for the first time ; on Psa. 116 : 13—'I will take the cup of salvation and call upon the name of the Lord.'

"25th.—Mr. Cowdell preached on 'Remember now thy Creator,'—Eccl., last chap., 1st verse.

"June 1st, Sunday.—Mr. Avar on Ezra, chap. 8. . . A solemn time.

"3rd.—The Guernsey people go for Murray Harbour—eight families of them.

"22nd, Sunday.—The first prayer meeting (at Mr. Avar's house in the morning) ; Messrs. Avar, Cowdell, McDonald, Mrs. Cambridge. . . . A good time."



II.

MR. AVARD remained in Charlottetown, and continued to labor as a local preacher with great zeal and success. A prayer meeting was held at his house on Sunday mornings, and he preached at the Court House in the evenings. He frequently, also, went out to the country to preach. At the request of the society, Mr. Avard opened a correspondence with Drs. Clarke and Coke in regard to the appointment of a regular preacher on the Island. The Rev. James Bulpitt, who had previously spent several years as a missionary in Newfoundland, was appointed.

Mr. Bulpitt was a native of London, and was born in 1767. He was admitted to the regular work of the ministry in 1799, after having acted for many years as a local preacher. The original documents, of which the following are copies, are in the possession of Mrs. Roberson, of Charlottetown, granddaughter of Mr. Bulpitt:

“Middlesex.

“These are to Certify that at the General Quarter Session of the Peace of Our Lord the King, holden in and for the County of Middlesex, at the SESSION HOUSE for the said County, by adjournment on Tuesday, the Twenty-ninth day of October, in the Thirty-fourth Year of Our Sovereign Lord George the Third, King of *Great Britain, &c., &c.*, *Jas. Bulpitt* personally appeared in open Court, and then and there as a preacher of the Gospel, took and subscribed the several oaths appointed to be taken by an Act of Parliament, made and passed in the

nineteenth year of his present Majesty's Reign, intituled 'An Act for the further Relief of Protestant Dissenting Ministers and School-masters.' Dated this eighth day of November, 1793.

"[Sgd.]

HEN : COLL : SELBY,

"Clerk of the Peace for
"the said County of Middlesex."

"These are to Certify to all whom they may concern, that on the first day of March, in the year One Thousand seven hundred and ninety-nine, I, Thomas Coke, Doctor of Civil Law, Bishop of the Methodist Episcopal Church, did, in the fear of God and with an eye to his glory, by imposition of my hands and prayer, (being assisted by other ordained ministers) set apart James Bulpitt for the office of an elder in the Church of God : and I do accordingly recommend him as a fit person to administer the Holy Sacraments and to feed the Church of God. Given under my hand and seal the day and year first above written.

"[Sgd.]

THOMAS [seal] COKE."

After a tedious voyage *via* Quebec, Mr. and Mrs. Bulpitt reached the Island, landing first at Bedeque. Mr. Chappell says :

"Aug. 1st, 1807.—Mr. Bulpitt was in town last night ; the first night.

"5th.—Mr. Bulpitt preached for the first time ; on John 14 : 6—'I am the way, and the truth and the life,' &c.

"9th.—Mr. Bulpitt, on 'Enoch had this testimony, that he pleased God.'"

The Governor received the new minister with kindness, inquired whether the Methodists would fight for the King, and allowed him to preach in the Court House or the unfinished church, where a large congregation of the most respectable inhabitants listened to him. The rector, who officiated in the morning, attended the Methodist services with his family, in the evening ; and his eldest son soon became a member of the class. Soon after his arrival Mr. Bulpitt reported the number of members of society as fifty,

fifteen of whom were resident in the town. There was preaching on Wednesday evenings at Theophilus Chappell's house, and sometimes at his father's. Prayer meetings were held on Sunday mornings in the large room of Mr. Bulpitt's house, where Mrs. Bulpitt conducted a day school on week days. Mr. Chappell canvassed the town for subscriptions towards the new minister's salary.

The following letters from Mr. Bulpitt to the Missionary Committee speak for themselves :

"Extract of a letter from Rev. James Bulpitt to Rev. Mr. Lomas, dated Charlottetown, Prince Edward's Island, August 10, 1808 :

'DEAR SIR,

'After one year's labour I think I can ascertain, with some degree of accuracy, the possibility of usefulness in this Island. In your last letter you express an hope that my expectations may be realized. In part they are, but not so rapidly as I thought at first.

'After much mature deliberation, some of the respectable inhabitants of this town have come to a determination to build a chapel for the use of the Methodists, and a dwelling-house for the preacher. The chapel is to be 40 by 30 feet. The timber is cut and brought to the place for framing. In the meantime the Governor and gentlemen of this place have been so kind as to favor us with the use of the Court House, in which we meet twice a week.

'We have a lively people at Murray Harbour, emigrants from Guernsey: they have made a great improvement on their farms, and there is a pleasing prospect of better days. They have a number of advantages in this place not experienced in England. The bays and rivers abound with fish, such as cod, herrings, mackerel, salmon-trout, haddock, sturgeon, perch, flounders, eels and smelts. Lobsters, oysters and other shellfish are easy to be obtained by the children. In the spring and autumn we have wild geese and ducks in very large flocks. In the winter there are thousands of partridges and hares free for all. I expect they will build a small chapel in this place as the houses are too small for the people to meet in. If we should build, may our plan and the execution of it be for the glory of God.

'I have a small congregation, about 140, in Cherry Valley, where I have the promise of 50 acres of land to be given to build on, by a good friend, a Quaker. We have had several meetings in order to fix upon

some plan, and we have all been agreed that a chapel should be built, but have been somewhat divided in our opinions respecting the size of the building and the spot where it should be erected. But I hope there is a small spiritual building in this plan which will "grow up to an holy temple in the Lord." I have a congregation at Tryon River and at Bedeque. I bless God there is a pleasing prospect of the spread of the Gospel in these parts also. May Jesus ride on till the whole world shall bow to his sway! Dear sir, that "the peace of God, which passeth all understanding, may keep your heart and mind, through Jesus Christ," is the prayer of your humble servant of the Gospel,

'JAMES BULPITT.'

"From the Rev. James Bulpitt, Missionary, to the Rev. Dr. Clarke:

'PRINCE EDWARD'S ISLAND,

'Nov. 4, 1809.

'REV. AND DEAR SIR:

'I bless God there is a pleasing prospect of the success of the Gospel, and of the establishment of his cause in the greater part of this Island. I have been striving to form a plan, if possible, to support the preaching so as not to be a burden to the Conference; and although I have been twenty pounds out my pocket for the past year, I hope the worst is past; for the people seem to see the necessity of endeavoring to support the preachers themselves.

'Will you be so kind, dear sir, as to use your influence to get me some books to give the poor people here. I have been sometimes standing before a congregation of an hundred and fifty people in order to preach to them, and when I have asked for a Bible out of which to read the text, not a Bible could be obtained. This may appear very strange, but it is easily accounted for. The greatest part of the people are Loyalists who were stripped of all their property by the Americans. And I believe there are many here who have not had a Bible in their hands nor heard the Gospel for twenty-five years. The people have found it extremely difficult to get even food and raiment. Therefore if you can help them to a few Bibles and other books, I think it will be for the glory of God.

I am, &c.,

'J. BULPITT.'

The arrangements made in 1808 for building a chapel were not carried out at the time for various reasons. The Rev. J. Knowlan from Nova Scotia arrived at Charlottetown

September 28, 1810, and remained about a fortnight. He preached several times, and assisted in completing the purchase of "All that piece or parcel of land lying and being in Charlottetown aforesaid, being the eastern moiety or full equal half part of Lot No. 53 in the 2nd hundred of town lots in the said Town, . . . which said land and premises, by deed dated the 5th of October, 1810, was conveyed by Benjamin Evans, merchant, to Joseph Robinson, Thomas Desbrisay, the younger, Joseph Avar, Thomas Murphy and Paul Mabey, and to their heirs and assigns, in trust, for a preaching house and conveniency as shall be judged necessary for the benefit and accommodation of the society of people called Methodists, at Charlottetown." This site was on the north side of Richmond Street a short distance west of Queen Street, near the "London House" corner. It was still several years before the "preaching house" was erected.

Mr. Bulpitt expected to be recalled after three years' service, but the Missionary Committee did not accede to his request. He therefore refused to acknowledge the authority of the Nova Scotia Conference, and thenceforward maintained the position of an independent minister. He continued to travel through the country and preach at the various settlements. His name is still mentioned with great respect by many of the older inhabitants. He owned the house where he lived, which adjoined the chapel. On the death of his wife in 1842, Mr. Bulpitt removed to Crapaud where he died at the residence of his son, James Chancey Bulpitt, December 20, 1849, in the eighty-third year of his age.

The Rev. Wm. Bennett of Nova Scotia made the Society a short visit in July, 1814. Mr. Avar, after eight years' faithful service as a local preacher, removed with his family to Sackville, N. B., in the autumn of the same year, and was four days on the passage to Bay Verte.

III.

THE REV. JOHN HICK and his wife, sent out by the English Missionary Committee, arrived in a ship from Yorkshire, April 23, 1815. Mr. Chappell tells us that Mr. Hick preached the next day from the text, "For we preach not ourselves, but Christ Jesus the Lord"—II. Cor. 4: 5; and on the next Sunday from "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"—I. Tim. 4: 8; and that at the services they had "a good and sacred time."

Mr. Hick addressed himself to his work with diligence and success. Among the first fruits of his labors were two young converts who became the first of that long succession of Methodist preachers bred on the Island. These were Adam Clarke Avard, son of Joseph Avard, and Albert Desbrisay, son of the Rev. Theophilus Desbrisay, rector of the parish. Young Avard was a law student and had made considerable progress in his studies. A sense of duty led him to abandon the study of the law for that of the Gospel. He taught school for a short time at Murray Harbor, preached his first sermon from the text, "Suffer me to speak,"—Job 21: 3; and in the year 1818 entered the ministry. He labored for two years in Nova Scotia, and for a short time at Fredericton, N. B., with marked success.

in 1820 he was appointed by the British Conference to open a mission in Labrador among the Esquimaux. But his useful and brilliant career was destined to be but short. Sickness overtook him, and on March 15th, 1821, he died. A marble slab with an appropriate inscription still marks his resting-place in the Fredericton cemetery.

Mr. Albert Desbrisay rendered most valuable assistance to the Society in Charlottetown for several years, and entered the active work of the ministry in 1822, Petitcodiac being his first circuit. He was a sound theologian, a faithful pastor, a true Christian, and worthily bore without reproach "the grand old name of gentleman." Twenty-four years of earnest toil in various parts of the adjoining provinces told heavily on his health, and for eleven years previous to his death he was a supernumerary minister. Part of this time he was chaplain of the Institution at Sackville, N. B. He removed then to Charlottetown, his native place, where he died May 24, 1857.

The following is an extract of a letter from the Rev. John Hick to the Missionary Committee :

"CHARLOTTETOWN, P. E. I.,

"Aug. 1st, 1816.

"I embrace the first opportunity after my return from the district meeting to lay before you an account of the work of God on the Island. When I reflect on your love to Zion, and your unwearied labors in promoting the extension of her borders, I feel assured it will give you no inconsiderable degree of pleasure to know that God continues to smile on us and bless us. Our number in society, as you will perceive by the minutes of the district meeting which I hope you will have received before this comes to hand, is 124 ; but I have the happiness of informing you that other two have desired to cast in their lot with us.

"Since the erection of our chapel in Charlottetown we

have had a great accession of hearers, especially on Sabbath evenings. It was supposed by many when we began to build that the plan was too expensive for the size of the place; and I must confess it was my opinion that a chapel on a smaller scale would have been sufficient to contain the congregation; but when it was opened, such was the desire of the inhabitants to obtain pews that I am convinced if we had built a smaller we should have done wrong. We have in Charlottetown a member in society by the name of Benjamin Chappell, who is mentioned with respect by Wesley in the fourth volume of his journals, page 439, and with whom he maintained a correspondence until he was taken to his exceeding great reward. He and his wife have been on the Island for nearly forty years. They both appear to be ripening fast for glory. I will assure you that I frequently get my soul blessed while in converse with them, and in hearing them tell of the wonders of redeeming love in the conversion of sinners in the infant days of Methodism. It is with satisfaction I inform you that there is throughout the circuit a prospect of good being done; and I feel determined while God continues to me health and strength, to labor with all my might in the promotion of the Redeemer's cause and interest.

"I remain yours affectionately,

"J. HICK,"

Mr. Hick removed to Canada in 1817, and was succeeded by the Rev. J. B. Strong, who, after laboring in Charlottetown for a year, removed to Bedeque. Mr. Strong was a native of England, entered the ministry in 1813, was sent out in 1814, and was stationed at Quebec and Montreal three years before coming to the Island. His career as a minister was a long, useful and honorable one; and his name is remembered with affectionate respect throughout the lower provinces. The latter years of his life were spent

on the Island. He died on the 16th of May, 1870, in the eightieth year of his age and the fifty-seventh of his ministry.

The first minutes of a quarterly meeting of the circuit that have been preserved are as follows, and seem to have been written by Mr. Albert Desbrisay :

“CHARLOTTETOWN,

“August, 1819.

“At a quarterly meeting held at preacher's lodging were present—

“Robert Alder, Preacher,

“William Pope,

“Joseph Robinson,

“Christopher Cross,

“Thomas Murphy,

“John Boyyer,

“Thomas Desbrisay,

“Albert Desbrisay,

“When the following resolutions were agreed to :

“1st, That the Monday class meeting consisting of twenty-four members be divided, and that one do meet on Wednesday morning in the chapel.

“The question being put,—‘What measures shall we adopt to meet our expenditure?’

“2nd, That quarterly collections be made in the chapel on Lord's Day evening, and that the stewards be requested to solicit donations from our well-disposed friends.

“How shall we learn what pews are vacant in the chapel?

“3rd, That Bro. A. Desbrisay immediately take proper measures to gain information on the subject.

“What measures shall we adopt for the prosperity of the work of God?

“4th, That there be preaching, exhortation or prayer-

meeting at Little York, Lot 49, West River, and Fullerton's Marsh.

"5th, That Bro. Alder collect the charges against Bro. F——, and forward them to Bro. Bennett agreeably to his request.

"6th, *Nemine contradicente*, That the thanks of this meeting be given to Brothers John Bovyer and Albert Desbrisay, stewards, for the faithful manner in which they have discharged their duties,—and that they be requested to continue in that office during the present year."

The Rev. Mr. Alder, many years afterwards wrote in regard to the Island: "It is a place endeared to me by the most pleasing reminiscences, for there I spent the three happiest years of my life, and if I ever build a cottage in the wilderness, it shall be in the vicinity of Charlottetown, P. E. I."

The Rev. Stephen Bamford was first appointed to the circuit in 1821. We are told that "He labored faithfully, secured the affections of the people, and made considerable provision for the erection of a Mission House," which was erected at the back of the chapel.

The second time he was stationed in Charlottetown he wrote to a friend: "God assists me still to preach the Gospel, and to pray with the Holy Ghost sent down from heaven. He has increased both my talents and my grace since I saw you." Mr. Bamford had been many years in the army; and had seen active service in Holland, in the West Indies and Ireland. In action at the siege of Bergen, he tells that "a great coward threw down his musket and ran away," on which he (Bamford) immediately caught up the loaded piece, ran towards the breastwork of the enemy, and fired, and received in return a shot in the breast which nearly cost him his life.

At the conference of 1824, the Rev. William Burt was appointed to Charlottetown, Rev. W. Jackson to Bedeque,

and Rev. R. E. Crane to Murray Harbor. Mr. Burt had come to the Island in 1820 to marry Miss Uglow, sister of the wife of Mr. John Pope, who was then residing at Bedeque. Mr. Pope entered the ministry at this time, and he and Mr. Burt were stationed at Horton, N. S. Mr. Burt and Henry, Richard and John Pope, brothers of the Hon. Joseph Pope—all afterwards preachers—had been fast friends in England. Mr. Burt makes pleasing reference to his residence in Charlottetown. "The work of God," he says, "on this Island was but small in its beginning. One of the first Methodists in it was Mr. Benjamin Chappell, who went out from London, and kept up a correspondence with Mr. Wesley. . . . Going out to pursue his occupation at Prince Edward's, he was constrained also to call upon the Islanders to turn to God. . . . I often visited him, and was with him when he died; his end was that of a Christian. He died as he had lived, rejoicing in the Saviour, and feebly singing with his expiring breath—

'O love! how cheering is thy ray!
All pain before thy presence flies.'

. . . . I have now finished my three years here, and am appointed by the Missionary Committee to Canada. The morning on which I left, a number of friends came. Our house was full; we knelt down, wept and prayed, and it was hard to part. But we shall meet in heaven. Several went to the harbour's mouth with us and then returned. . . . The success in this Island has been very cheering. God has greatly honored the labors of his servants."

One by one the little band of old members were gathered to their fathers. Mrs. Smith died in 1811 at the age of 82 years. She had come with the Loyalists, and was one of the Wood family who settled in Lot 49. Mr. Chappell's death took place January 6th, 1825. He had been elected a member of the Legislative Assembly in 1779, and at the

time of his death had held the office of Postmaster for nearly a quarter of a century. Mrs. Chappell died in 1829, aged 83 years; and Joseph Robinson departed at a good old age in 1836. Mr. Robinson was a Loyalist, had served the King for several years in the navy, and was afterwards armorer to Lord Cornwallis in the American War. His house was at the north-western angle of Queen and Dorchester Streets.



NAMES OF EXHORTERS OR LOCAL PREACHERS ON
THE ISLAND BEFORE 1807.

1774-1825.	Benjamin Chappell,
1794-1795.	Joshua Newton,
1801-1804.	Thomas Dawson,
1802-1803.	Philip Marchington,
1805-1806.	Thomas Cowdell,
1806-1814.	Joseph Avard.



Postmaster for
died in 1829,
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IV.

LIST OF NAMES OF MINISTERS STATIONED AT
CHARLOTTETOWN

ACHERS ON

WITH DATES OF APPOINTMENT.

-
- | | |
|-------|--------------------------|
| 1807. | Rev. James Bulpitt, |
| 1815. | Rev. John Hick, |
| 1817. | Rev. John B. Strong, |
| 1818. | Rev. William Fishpool, |
| 1819. | Rev. Robert Alder, |
| 1821. | Rev. Stephen Bamford, |
| 1823. | Rev. William Burt, |
| 1826. | Rev. Henry Pope, |
| 1828. | Rev. William Temple, |
| 1829. | Rev. Matthew Richey, |
| 1830. | Rev. William McDonald, |
| 1831. | Rev. Stephen Bamford, |
| 1833. | Rev. William Dowson, |
| 1834. | Rev. J. P. Hetherington, |
| 1836. | Rev. Richard Knight, |
| 1839. | Rev. William Smith, |
| 1843. | Rev. J. B. Strong, |
| 1846. | Rev. William Webb, |

LIST OF THE NAMES OF MINISTERS

[CONTINUED]

- 1847. Rev. Charles DeWolfe, A. M.,
 - 1848. Rev. Edmund Botterell,
 - 1850. Rev. Frederick Smallwood,
 - 1852. Rev. Ephraim Evans, D. D.,
 - 1854. Rev. John McMurray,
 - 1857. Rev. Ingham Sutcliffe,
 - 1860. Rev. Henry Daniel,
 - 1862. Rev. John Brewster,
 - 1864. Rev. Matthew Richey, D. D.,
 - 1867. Rev. Henry Pope, Jr.,
 - 1870. Rev. Geo. S. Milligan, A. M.,
 - 1871. Rev. James Taylor,
 - 1873. Rev. D. D. Currie,
 - 1876. Rev. John Lathern,
 - 1879. Rev. Humphrey P. Cowperthwaite, A. M.,
 - 1882. Rev. John Burwash, A. M.,
 - 1885. Rev. Job Shenton,
 - 1888. Rev. John Read.
-

ASSISTANT MINISTERS.

- 1845. Rev. John Prince,
- 1847. Rev. William McCarty,
- 1849. Rev. Henry Pope, Jr.
- 1851. Rev. J. R. Narraway, A. M.,
- 1853. Rev. Thomas Gaetz,
- 1854. Rev. T. M. Albrighton,
- 1858. Rev. William Ryan,
- 1859. Rev. W. W. Perkins,
- 1861. Rev. Richard Pratt,
- 1862. Rev. W. C. Brown,

LIST OF THE NAMES OF MINISTERS

ASSISTANT MINISTERS.—[*continued*]

- 1863. Rev. Edwin Evans,
 - 1864. Rev. T. D. Hart,
 - 1864. Rev. Howard Sprague, A. B.,
 - 1866. Rev. Jabez A. Rogers.
-

UPPER PRINCE STREET CHURCH—(PART OF OTHER CIRCUIT)

- 1871. Rev. Robert McArthur,
- 1873. Rev. William Penna,
- 1874. Rev. Robert Crisp,
- 1876. Rev. William Fielder,
- 1877. Rev. George Steel,
- 1879. Rev. George M. Campbell,
- 1880. Rev. William Tippet,
- 1882. Rev. J. W. Wadman.

The three first-named assistants in the above list labored at Pownal ; the nine next named also spent their time principally in the country ; while the others confined their labors to the city. Pownal was set off as a separate circuit in 1855, Little York and Cornwall in 1858, Souris in 1874, and the Upper Prince Street Church in 1883.

MINISTERS OF UPPER PRINCE STREET CHURCH

- 1883. Rev. S. H. Rice,
 - 1886. Rev. William H. Harrison.
-

LIST OF MEMBERS OF SOCIETY IN CHARLOTTETOWN

JUNE 20, 1818

Benjamin Chappell,	Isabella Love,
Elizabeth Chappell,	Catherine Barnard,
Thomas Desbrisay,	Richard Hodgson,
Hannah Bulpitt,	Arrabella Hodgson,
Mary Murphy,	Christopher Cross,
Thomas Dawson,	William Mason,
Sophia Crammer,	John Boyver,
Mary Poole,	Albert Desbrisay,
Christiana Hawkins,	Helen Desbrisay,
John Poole,	Elizabeth LePage,
Thomas Murphy,	Annabella McNutt,
James Snelgrove,	Helen Seally,
Letitia Snelgrove,	Elizabeth Crammer,
Joseph Robinson,	Richard Dawson,
Mary Hood, Priscilla Pope,	William Pope.

West River, 1818.—William Crosby, Jemima Crosby,
William Fawcett, — Fawcett.

The following additional names appear in the list of the
Charlottetown members for 1820. Christopher Cross, John
Boyver and Albert Desbrisay were leaders.

Christiana Hodgson,	Jabez Barnard,
Thomas Pleadwell,	Mary Desbrisay,
John Morris,	Richard A. Gohegan,
Thomas Hodgson,	Elizabeth Cross,
Elizabeth Green,	Isabella Love,
John Willey,	Catharine Crammer,
Mary Willey, John Oxley,	Isaac Smith, Jane Smith,
Thomas Fawcett,	Mary Hood,
Jane Fawcett,	John Lane,
Amelia Davies,	Richard Gibson,
Henry Smith,	— Gohegan,
Catharine Alder,	Anne Reid, Anne Hardy,
Catharine Robinson,	Anne Best, John Green.

The following lists are for the year 1820 :

LOT 48 CLASS.

John Kelly, leader,	Barbara Mason,
William Farquharson,	John Poole,
Alexander Mutch,	Susanna Poole,
Dorinda Farquharson,	Nicholas Nelder,
James Kelly,	Mary A. Farquharson,
Mary Kelly,	Maria Farquharson,
Catharine Mutch,	Jas. Farquharson,
Jane Mutch,	Mary Farquharson,
James Mutch,	John Hood,
William Mason,	Mary Hood.

LOT 49 CLASS.

Joyce Lane,	John Burhoe,
Lydia Lester,	Peter Bollum,
Mary Enman,	David Enman,
Peter Praught,	Jeremiah Enman,
J. Lane,	Philip Lane.

THREE RIVERS CLASS

Wm. Roberts, leader,	Duncan Robertson,
Dimbo Suckles,	John Thompson,
Mary Suckles,	Janet Stewart,
David Gaudian,	Janet Stewart, 2nd,
James Stewart.	

MURRAY HARBOR CLASS (FRENCH)

Catharine DeJersey, leader,	Frances Machion,
Thomas DeJersey,	Elizabeth Brehaut,
Hebrey Roberts,	Fanny Marquand,
Hebrey Roberts, jr.,	Elizabeth Marquand,
Susannah Roberts,	Susannah Marquand,
Daniel Machion,	John Taudvin,
Elizabeth Taudvin.	

MURRAY HARBOR CLASS (ENGLISH)

John Sullivan,	William Bishop,
Margaret Sullivan,	Marcia Bishop,
Richamy Sencebaugh,	Henry Brehaut,
James Richards,	Frances Brehaut,
John LeLacheur,	Matthew Brehaut,
John LeLacheur, jr.,	Elizabeth Sencebaugh.

The first list given for Little York is for the year 1821, and is as follows :

LITTLE YORK CLASS

John Stewart, leader,	Jane Hayden,
William Sellers,	Catharine Robinson,
Mary Sellers,	John Robinson,
Mary Tombs,	James Stewart,
Thomas Hardy,	Jane Scott,
Elizabeth Hardy,	Elizabeth Wyatt,
Robert Vesey,	George West,
James Snelgrove,	Mary Higgins, Covehead,
Alex. Hayden,	Mrs. Snelgrove.



V.

THE subjoined address was presented to Col. John Ready
November 6th, 1824 :

“TO HIS EXCELLENCY COLONEL JOHN READY, Lieutenant Governor, and Commander-in-Chief in and over His Majesty’s Island of Prince Edward, and the Territories thereto adjacent, Chancellor and Vice-Admiral of the same, &c., &c., &c.

“We, His Majesty’s most faithful and loyal subjects, the Wesleyan missionaries at Charlottetown and Bedeque, would humbly embrace this opportunity of addressing Your Excellency in the language of congratulation on your arrival at the seat of your government. Convinced as we are that it is no small degree of honour to be distinguished by His Majesty George the Fourth, we would humbly congratulate Your Excellency on your appointment to the government of this Island, as the Legal Representative of so distinguished a member of the Royal House of Brunswick, to whose Person, Family and Government we would here express our sincere and decided attachment.”

Deep regret is next expressed that, owing to severe family affliction, His Excellency was not accompanied by his wife and family.

“Our protection in the lawful pursuit of the object for which we have a temporary residence in Your Excellency’s Government, we can safely repose in your hands, being well aware that religious toleration is constantly regarded by His Majesty in his Instructions to his Representatives, is secured by the equitable laws of our venerable constitution, is recognized by the Charters of the British American Colonies, and has been afforded by your honoured predecessors. We have no doubt upon our minds but that Your Excellency, in the course of your travels both at home and abroad, and by your knowledge of recent transactions in several of the British Colonies, is fully aware of both the loyalty and integrity of the Wesleyan Methodists; . . . and Your Excellency may safely rely on the conduct of our successors, as well as of our coadjutor, the Rev. R. E. Crane, of Murray Harbour, who as we learned by letter yesterday, is prevented in uniting in this address by personal affliction. Our institutions and designs are purely religious; our exertions are directed to the moral and spiritual renovation of our fellow men; and our prayers are for all men; for kings and all who are in authority; that we may lead quiet and peaceable lives in all godliness and honesty. In this address we would humbly request that we may be understood as also acting as the representatives, and speaking the language of those Societies to whom we administer the word of life.” . . .

The best wishes are expressed for His Excellency and the members of his family.

“Your Excellency’s most humble, faithful and
“obedient servants,

[Sgd.]

“GEORGE JACKSON,
“WILLIAM BURT.”

To which His Excellency was pleased to make the following reply :

"GENTLEMEN :

"I beg to leave to return you my best thanks for this address, and for the assurance you give me of your attachment to His Majesty's Person, Family and Government, and you may rely on every protection from me in the peaceable pursuit of the objects of your mission.

"The kind and feeling manner in which you have been pleased to accompany your allusion to a late severe family affliction, and the expression of your wishes for the safe arrival of my family amongst you, demand also my best thanks ; and which I have to request you will be pleased to accept."

Mr. Jackson, who had been stationed several years in the West Indies before coming to the Island, published in the *Prince Edward Island Register* a lengthy and able vindication of the conduct of the Wesleyan missionaries in the West Indies during the then recent insurrection of the slaves in Demerara and other places.

An account of the organization of a branch missionary society appears in the *Register* December 29th, 1824 :

"A numerous and respectable congregation assembled in the Methodist Chapel in Charlottetown at half-past six on Christmas evening for the purpose of forming a 'Wesleyan Auxiliary Branch Missionary Society.' After singing and prayer, William Pope, Esq., High Sheriff, was called to the chair, who stated the object of the meeting in an appropriate speech : after which several resolutions were moved and seconded by gentlemen and ministers and carried by the congregation generally. During the business of the evening several speeches were delivered, embracing the extent of missionary work as now carried on by the different branches of the Church of Christ in general, and the Wesleyans in particular ; also the present state of the heathen was feelingly

described, and their cause pleaded, in which the congregation appeared to take a deep interest. The speakers on this occasion were the chairman, the Rev. Messrs. Jackson and Burt; also C. W. Townshend, Esq., C. Binns, Esq., barrister-at-law, and Mr. Isaac Smith. At the conclusion of the business of the meeting a collection was made in aid of the funds of the institution, after which the thanks of the meeting were given to the High Sheriff for his conduct in the chair.

"As the object is most benevolent and highly important, it is sincerely hoped that when the collectors call on a religious public for their pecuniary aid in donations or subscriptions, they will meet with considerable encouragement.

"Subscriptions and donations will be received by the chairman, Samuel Nelson, Esq., the treasurer, C. Binns, Esq., secretary, the Rev. W. Burt, and the members of the committee."

The same paper of the date August 3rd, 1825, affords a pleasing glimpse of the state of morals in the community :

"We were last week presented with the gratifying and unwonted spectacle of the doors of the Gaol standing wide open in consequence of there not being a prisoner of any description confined within its gloomy walls. We will be readily believed when we say that we beheld this sight with feelings of a very pleasurable kind—not a single prisoner in a population of 30,000, was realizing in part our ideas of the golden age, and while contemplating the pleasing picture we could not help exclaiming with the Roman patriot, '*Esto perpetua.*'"

The Rev. Henry Pope, of honored memory, father of the Rev. Henry Pope, D. D., succeeded Mr. Burt as minister in 1826.

At a quarterly meeting held in August, 1826, were present :

" Henry Pope, Preacher,
 " Christopher Cross,
 " John Boyer,
 " Isaac Smith,
 " Thomas Dawson,
 " Charles Welsh.

" It was proposed by Brother Boyer that some other person take the office of circuit steward, when it was requested that Brother Boyer should continue in his office.

" *Resolved*, That a bed and clothing be provided for the preacher's house."

At the missionary meeting held on the 23rd of February, 1827, Mr. Ewen Cameron occupied the chair. The report read by Mr. C. Binns showed that £59 10s. had been contributed during the year. On the 14th of February, 1828, the third anniversary missionary meeting was held in the chapel, William Pope, Esq., in the chair. The amount of subscriptions and contributions for the year past was £75 os. 4½d, "being the largest," as we are told, "of any town in the district,—the next to it, that of Halifax, being £73 18s. 11d. Several animated addresses were delivered in the course of the evening, and at the close of the meeting a collection was taken up in aid of the objects of the society, which amounted to £7." The following was written June 3rd, 1828: "On Sunday evening the Rev. Henry Pope, Wesleyan Missionary, delivered a valedictory discourse in the Wesleyan Chapel, preparatory to his departure to Parrsboro, N. S. At the conclusion of the sermon, when delivering his last farewell, he was unable to suppress his emotion ; and the benediction he bestowed upon his hearers was at once impressive and affecting. He has now ministered

in this station for two years and stood deservedly high in the esteem of his congregation." William Pope, High Sheriff, a brother of the Rev. Mr. Pope, removed to England about the same time.

The Rev. William Temple, who lived to become one of our ministerial patriarchs, was appointed to the circuit in 1828, and he remained one year.

"At a quarterly meeting held at the Mission House September 24, 1828. Present :

"Rev. W. Temple,

"Isaac Smith,

"C. Cross,

"J. Boyer,

"William Tanton.

"1. What have been receipts and disbursements the last quarter?"

"See the circuit account book for September, 1828.

"2. Who are the stewards at the several places on our circuit?

"Charlottetown,—John Boyer,

"Lot Forty-Nine,—Jeremiah Enman,

"Little York,—William Ireland,

"Cornwall,—James Kellow,

"Circuit Steward,—Isaac Smith."

The list of members reported by Mr. Temple is given below. He records in regard to the class at Covehead: "W. Temple is exceedingly sorry that he has been able to visit this class but twice during the year. Twice when a horse was sent in W. T. was ill with sore throat, and the weather was so wet that it would have been at the risk of his life to go."

The Rev. Matthew Richey took charge of the circuit in

1829, but on account of the impaired state of Mrs. Richey's health he removed to Charleston, S. C., in the autumn of 1830, and spent the winter there. We are told that "his popularity there was so great that, owing to the crowded state of the church in which he officiated, it was no uncommon thing for persons to go in the afternoon to the church in which he was to preach at night, and to remain supperless for the evening service."

The Rev. Wm. McDonald, who succeeded Mr. Richey, was a devoted young man whose course was cut short by early death.

Mr. Bamford returned in 1831 and remained for two years.

The Rev. William Dowson, a scholarly and zealous man, next held the pastorate of the circuit for a year.

A LIST OF THE MEMBERS
OF THE METHODIST SOCIETY (CHARLOTTETOWN CIRCUIT),
TAKEN AFTER THE MARCH VISITATION
OF THE CLASSES, 1829.

SUNDAY CLASS

Christopher Cross, leader,	Elizabeth Collins,
Elizabeth Cross,	Richard Gibson,
Charles Welsh,	George Snelgrove,
Joseph Robinson,	Grace Snelgrove,
Thomas Dawson,	Matilda McKinnon,
William Prowse,	John Patterson,
Agnes Prowse,	Susanna Tanton,
Robert Weeks,	John T. Thomas,
William Sellers,	Robert Sellers,
Sarah Sellers,	John Johnson.

TUESDAY EVENING CLASS

John Bovyer, leader,	Mary Desbrisay,
Elizabeth Bovyer,	Jabez Barnard,
Amelia Davies,	Catherine Barnard,
Annabella Morris,	Catherine Barnard, 2nd,
Helen Desbrisay,	Henry Smith,
Hannah Bulpitt,	Sarah Ann Temple.

THURSDAY EVENING CLASS

Isaac Smith, leader,	Isabella Love,
Jane Smith,	John Trenaman,
William Tanton,	Lois Welsh,
Robert Longworth,	Anne Williams,
Thomas Terlizzick,	Matilda Williams,
Elizabeth Terlizzick,	John Wadman,
John Summers,	Hannah Hutchinson,
Nancy Davison.	

LOT 48 CLASS

William Farquharson, leader,	William Mason,
Dorinda Farquharson,	James Kelly,
Mary Ann Farquharson,	Maria Kelly,
Maria Farquharson,	John Callidan,
Barbara Mason,	Joseph Nelder,
Rebecca Nelder.	

LOT 49 CLASS

William Fletcher, leader,	Robert Wood,
Jeremiah Enman,	David Enman,
Joyce Lane,	Sarah Eurhoe,
Elizabeth LePage,	John Lane,
Mary Enman,	Lydia Lane,
Philip Lane,	Susanna Wetherby,
Catherine Burke,	Jane Fletcher,
David Gay,	Eleanor Acorn.

LOT 49 CLASS—(Continued)

Jane Acorn,	Ann Acorn,
Thomas Crawford,	Margaret Jenkins,
Joyce Gay,	Elizabeth Enman,
John Gay,	James Laird,
Mary Weatherby,	Jeremiah Enman, 2nd,
Elizabeth Lane,	Margaret Enman,
Ann Lane,	Elizabeth Gay,
Peter Bollum.	

LITTLE YORK CLASS

William Ireland, leader,	Thomas Best,
Eliza Ireland,	Anne Best,
Thomas Hardy,	William Large,
Elizabeth Hardy,	Margaret Large,
George West,	Mary Deacon,
Hannah West,	Mary Hardy,
Thomas Pladwell,	Jesse Vickerson,
William Sellers,	Mary Toombs,
Elizabeth Sellers,	John Fall, 2nd,
Manasseh Owen,	Nancy Fall,
Eleanor Owen,	• Robert West.

COVE HEAD CLASS

William Bovyer, leader,	John Fall,
Mary Bovyer,	Elizabeth Fall,
Mary Higgins,	John Poole,
Elizabeth Poole.	

CORNWALL CLASS

James Kellow, leader,	John Boyle,
Jane Kellow,	Anne Boyle,
Elizabeth Kellow,	Margaret Boyle,
William Passmore,	Mary Wilson,
Anne Passmore,	John Wilson.

TOTAL, 128.

VI.

AS TIME passed on it was found that the chapel first built was not large enough to accommodate the increasing numbers of the congregation. It was decided to erect another building on a "certain piece of ground being the northern moiety or equal half part of Lot number 21, in the second hundred of town lots in Charlottetown, having a front of eighty feet on Prince's Street and eighty feet on the division line between Lot 22 and the said Lot 21, and which said land was by deed dated the 16th day of November, 1833, conveyed by John Summers and Ruth his wife, to Isaac Smith, Charles Welsh, Robert Longworth, John Bovyer, Christopher Cross, Henry Smith, John Trenaman, William Tanton and Thomas Dawson, and to their heirs and assigns, in trust, for the purposes set forth in the deed." An "Act concerning the Property of the Methodist Society at Charlottetown" was passed in 1835, constituting the Board of Trustees a legal body. In the *Royal Gazette* of the date July 31, 1835, we find the following interesting account of the opening of the new chapel:

"We believe this Island which takes its designation from a branch of the royal family of Great Britain (who himself in the latter part of his life evinced a personal interest in the

cause of missions) and on which nature, not with parsimonious hand has conferred its favors, was visited by the Wesleyan Missionaries about twenty years ago. The * Rev. Mr. Hick was the first missionary who received a regular appointment from the British Conference, and whose piety, labors and success, are fresh in the recollection of some of the inhabitants of this town. From that time to the present it has been regularly supplied; but never has it been associated with prospects so cheering as at the present. Nineteen years ago the friends of Methodism laid the foundation of their first place of worship. 'Small and feeble was their day.' Owing to causes to which we will not here refer, that place of worship was never finished. So dilapidated had it at length become, that to repair and finish it was deemed a waste of money and labor, and consequently a new edifice was projected. A spot of land was tendered at a reduced price by a friend in this town, a frame was provided and set up; but the fears of the society and congregation predominating over their hopes, it progressed towards completion but very slowly. Recent circumstances, however, justify us in the conclusion that this was not from any lack of good wishes and benevolent intention on the part of the inhabitants. Fortunately for the cause of Methodism in this town, in 1834, the British Conference appointed to the charge of this circuit our present highly respected minister who has deservedly gained the respect of all classes of this community, and who by his counsel and diligence, has aroused us from that supineness into which we had fallen. The determination to finish our chapel was soon formed, and to aid us in the undertaking, an appeal was made to the Christian benevolence of the public, and never was there an appeal more cheerfully responded to, than on that occasion. From all classes of

* Rev. J. Bulpitt was the first.

the community liberalities flowed in upon us, and hence has been wiped away the reproach, 'these men began to build, but were not able to finish.' The Chapel stands about the centre of the town; its dimensions are 50 feet by 40; is a strong, neat and commodious building, will comfortably seat 600 hearers; stands as a proof that the baleful influences of religious bigotry, and the rancorous zeal of party do not exist among us; while at the same time it contributes to the ornament of our town, together with the other public buildings which have been, and which are still being erected. Last Sabbath was the day set apart for the opening of the chapel for divine worship, a day which forms too important an era in the history of Methodism in this place, to be soon forgotten.

"The services were commenced by the resident minister, the Rev. Mr. Hetherington, who delivered a very solemn and highly interesting sermon on that holy name which Christians adore and worship, from Luke xi. 2: 'Hallowed be Thy Name.'

"In the afternoon the Rev. Mr. Wilson, of Bedeque, took an appropriate and extensive view of the holiness required of both ministers and people in the Christian Church, from Psalm xciii. 5: 'Holiness becometh Thine House, O Lord, forever.'

"And in the evening the Rev. Mr. Knight, of Halifax, solemnly dedicated the chapel to the worship and service of God, in a discourse which was at once calculated to inspire the best of feelings—and set forth in the clearest manner, the sublime object of Christian worship and Christian temples, from II. Chron. v. 18-21: 'But will God in very deed dwell with men on earth,' &c.

"The truly Christian feeling which was excited in the morning, and so well supported in the afternoon, seemed to pervade every mind during the delivery of this sermon,

especially when the audience stood up to hear that impressive prayer of the King of Israel, offered up at the dedication of the temple—which was devoutly read towards the close of the sermon.

“The chapel was crowded at every service and some returned in the evening unable to obtain seats.

“The collections amounted to twenty-three pounds.

“Yesterday the chapel was opened for the letting of the pews, which were all speedily taken up, and though the Trustees were desirous of giving accommodation to all, many were unavoidably disappointed.”

Up to about 1804 the ministers in the Lower Provinces were sent from the United States, and were under the jurisdiction of the American Methodist Church. After that date all the Lower Provinces, including Newfoundland, were regarded as missionary districts connected with the British Conference, and were supplied with missionaries from the Old Country. Newfoundland was one district, New Brunswick one district, and Nova Scotia and P. E. Island one district. Each district held its own annual Conference. In 1855 all these districts were united into one Conference in affiliation with the British Conference, under the name of the Conference of Eastern British America. In 1874, when the Methodist Church of Canada was organized, the connection with the British Conference ceased, and the present Conferences were constituted, viz.: the Newfoundland, the Nova Scotia, and the N. B. and P. E. I. Conferences.

In June, 1838, Conference met for the first time in Charlottetown. The services on Sabbath, June 3rd, were conducted by the Rev. Messrs. Webb, Marshall and Cooney. The 6 o'clock, a. m., services during the week were conducted by Revs. Wheelock, Jost, Buckley, McMurray and T. Smith; and the evening services by Revs. W. Smith, Webb, McLeod, Churchill and Shenstone. On Sabbath, June 10th, the Rev.

J. Knowlan preached in the morning, and Rev. C. Churchill in the evening. On Monday evening, the 11th, the missionary meeting was held. Ralph Brecken, Esq., High Sheriff, occupied the chair. The Rev. James Knowlan opened the meeting. The Rev. R. Knight, Chairman of the District, read the report, and ten other ministers delivered addresses. On Tuesday at twelve o'clock the ministers proceeded in a body to Government House, and presented His Excellency, Sir Charles Fitzroy, with an address, expressive of hearty loyalty to the youthful Queen, and "the deepest regret for and the utmost abhorrence and detestation of the rebellion in the Canadas," and received a suitable reply, having been most graciously received. In the evening an ordination service was held, when the Rev. John McMurray and the Rev. Thomas Smith were ordained. On Wednesday evening the Rev. Robert Cooney preached his farewell sermon, as he was going to Quebec. On Thursday morning at 6 o'clock the leaders and stewards of the Charlottetown Society were admitted to the Conference, and presented the following address:

"To the Reverend, the Chairman and Ministers of the Wesleyan Church in Nova Scotia, Prince Edward Island and Cape Breton, &c., &c., in Conference.

"Reverend and dear Fathers and Brethren:

"Your assembling together to hold your annual Conference among us forms a new era in the annals of Methodism in this place, and demands from us an expression of gratitude to God, and a reciprocation of good will to you as heralds of His grace.

"We have longed to see the day when the doctrines of Christianity as taught by Wesley and his successors in the ministry, should so far triumph here as to render this station sufficiently important to invite the assemblage of our venerated and respected preachers in the district, not for the

mere transaction of business, however important, but to hold, as we deemed it, a grand and hallowed festival of our church: we have lived to see that day, and are glad. The event, we are persuaded, will not be lost, but will be the means of lasting good to us and to the community at large.

"If the preaching of one faithful sermon may have an important bearing upon the destinies of a congregation, assembled under ordinary circumstances, we are justified in the anticipation of those higher results, which may be expected to follow the varied and faithful exhibitions of the doctrine of the Cross which we have witnessed—attended with the heart stirring and hallowing influences of the Holy Spirit which we have felt, and accompanied and followed by the fervent prayer of enlarged congregations in which we have heartily joined. May the Great Head of the Church acknowledge these services, and crown them with his blessing to the day of eternity.

"We look back to the time when the pioneers of Methodism, like the disciples of old who were scattered around, began the laborious work of removing the impediments, to make way for the army of the Lord; and then gaze with adoring gratitude upon the scenes of conquest and triumph which you have witnessed, and the spoils which you have seen, and are compelled to exclaim in the language of prophetic exultation: 'What hath God wrought!'

"Time was—and that period is remembered—when all the members of our society could sit around the friendly hearth of a pious brother, and detail for mutual encouragement the mercies of their gracious Benefactor;—and when the congregation assembled in a small apartment to hear the gospel preached to them: but now there are eleven large classes in this town alone which number in the aggregate about 250 members, . . . and accommodation is provided for a congregation of 800 people in our newly-

erected chapel, which it has notwithstanding become necessary to enlarge—and a respectable residence just completed for our minister, forming an establishment of mission premises, which are regarded as being at once a credit to the Christian liberality of the people and an ornament to the town. But the amount of spiritual good, resulting from the conversion of such a number of our fellow sinners from the error of their ways—the impulse given to members of other churches—the moral influence exerted upon the community at large—and the increase of all these blessings are beyond our computation.

“The reward is high, and will be revealed in that day when the son of man shall come to be admired of all them that love his appearing.

“We would rejoice, however, with trembling lest we fail in the due improvement of such distinguished privileges; and while we ascribe these blessings under God to the establishment in this place of that faithful ministry which we love, and feel to be our duty to promote and uphold as far as in us lies, we give the praise and ascribe the glory to Him who is the author and giver of all that we enjoy.

“Reverend and dear Fathers and Brethren;—May it ever be your glory, in your high and important calling, to unfold the doctrines and enforce the precepts of the gospel of Christ in all their purity, as entrusted to you by the gracious providence of God, as the successors of the venerable Wesley;—and may your labors be crowned and rewarded by the Great Head of the Church to whom be glory and power ascribed, for ever and ever! Amen.

“We are, Reverend and dear Fathers and Brethren,

“Your obedient sons in the gospel,

“(Signed on behalf of the Quarterly Meeting),

“ISAAC SMITH,

“Charlottetown,

“Recording Steward.

“13th June, 1838.”

A suitable reply was given, signed by the Rev. Richard Knight, as Chairman of the Conference.

The District Conference was then closed with prayer by Revs. Knowlan and W. Smith.

The appointments on the Island for the year 1838-9 were as follows :

Charlottetown,—Rev. Richard Knight,

Bedeque,—Rev. Thomas H. Davies,

Murray Harbor,—Rev. James Buckley, Ass't Miss'y.

During Mr. Knight's ministry there was a great revival of religion in the town ; and on one Sabbath two hundred and six persons were received as members of the Church.

MEMBERS OF SOCIETY ON THE CHARLOTTETOWN CIRCUIT,
FOR THE YEAR 1839.

CLASS I.

Charles Welsh, leader,	Robert Boyle,
Hugh Perkins,	Judith Boyle,
John Passmore,	John Rider, senr.
Mark Butcher,	Elizabeth Carter,
Margaret Butcher,	Sophia Terlizzick,
Josiah Chappell,	John Yeo,
Benjamin Chappell,	Matilda Butcher.

CLASS II.

Isaac Smith, leader,	Watson Duchemin,
Jane Smith,	Sarah Duchemin,
Matilda Brecken,	Mary Binns,
Charity McNeill,	Sarah Moore.
Ann Williams,	Mary Rowe,
Jane Weeks,	Harriet Bryenton,
Mary Barnard,	Martha Knight,
Ralph Brecken,	Elizabeth Parkin,
C. C. Davison,	Lousia Trenaman,
Nancy Davison,	Catherine Jenkins,
Elizabeth Anderson,	William McKay,

*Outlines of the History of***CLASS II.—(Continued)**

Elizabeth Cantelo,	James Connell,
Richard Heartz,	Margaret Roper,
John Williams,	Mary Poole,
Henry Narraway,	Elizabeth McNiven,
Elizabeth Narraway,	Mrs. Faught,
	Miss Stagman.

CLASS III.

George Beer, leader,	Sarah Bremner,
Susanna Beer,	Ann Beer,
James Cooper,	William Bagnall,
Jane Cooper,	George Beer, jr.
John Trenaman,	George Beer (elder),
Thomas Terlizzick,	John Putman,
Sophia Terlizzick,	Mary Putman,
John Bremner,	Eliz. Sophia Roper,
	Mary Ann Faught.

CLASS IV.

Elizabeth McGowan, leader,	Isabella Watts,
Jane Binns,	Christiana Watts,
Sarah Gardiner,	Catherine McLaughlin,
Mary Chappell,	Susanna Roper,
Emma Collins,	Ann Rowe,
Eliza Moore,	Martha Rowe,
Sarah Moore,	Honorina Thresher,
	Jane Mitchell.

CLASS V.

John Bovyer, leader,	Susanna Parker,
Elizabeth Bovyer,	Elizabeth Chappell,
Mary Desbrisay,	Dorothy Chappell,
Emily Holland,	Susanna Passmore,
Mary Knight,	Catherine Barnard,
Mary Bovyer,	Kezia Martin,
Elizabeth Brooks,	Jane Suckles,

CLASS VI.

Josiah Parkin, leader,	James H. Down,
Thomas Dawson,	Michael Rice,
William Tanton,	Elizabeth Rice,
Hannah Bulpitt,	Jane Mitchell,
Elizabeth Beer,	Hannah Mann,
Sarah Hudson,	Grace Shepherd,
Elizabeth Shepherd,	Mary Snellgrove,
William Snellgrove,	John Pidwell,
Caroline Davies,	Elizabeth Pidwell,
Mary Roe,	Rhoda Hartrup,
Elizabeth Chappell,	Samuel H. Gilbert,
William Butcher,	Mary Shore,
Catherine Douglas,	Thomas Wittar,
Jane Webb,	John Roper,

Richard Wright.

CLASS VII.

James Moore, leader,	Edward Henry,
Jane Beer,	Charles Laird,
James Curtis,	Theophilus Chappell,
John Butcher,	Jonathan Parkin,
William Shepherd,	William Goodwin,
Uriah Matthew,	George Brace,
Christopher Smith,	William Duchemin,
Manoah Rowe,	Joseph Hardy,
Jabez Barnard,	Richard Wood,
Henry Williams,	John Suckles.

CLASS VIII.

Henry Smith, leader,	Jabez Rowe,
William Shepherd,	William Passmore,
John Hawkins,	Samuel Perkins,
James Narraway,	William Kelly,

Edward Moore.

CLASS IX.

Christopher Cross, leader,	John Rider,
Elizabeth Cross,	John Rowe,
Lois Welsh,	Robert Weeks,
Elizabeth Collins,	George Snellgrove,
Robert Longworth,	Grace Snellgrove,
Margaret Longworth,	William Warren,
Thomas Pladwell,	Ann Warren,
Margaret Boyle,	Catherine Hardy,
Sam Pethick,	Robert Sellers,
Mary Oxley,	Catherine Manning,
William Butcher,	Leah Weldon,
Patience Butcher,	John McNeill,
William Hodgson,	George Moore.

CLASS X.

George Weldon, leader,	James Maloney,
William Weeks,	Jane Beer,
William Dawson,	Grace Beer,
Bertram Moore,	Hannah Butcher,
Thomas Knight,	Mary Jane Knight,
Frederick Moore,	Catherine Smith.

CLASS XI.—LITTLE YORK

Adam Bridges, leader,	William Large,
Harriet Bridges,	Sarah Campbell,
Mary Ann Bridges,	William Crockett,
William Sellers,	Daniel Crockett,
Elizabeth Sellers,	John Boyle,
Sarah Sellers,	Mary Boyle,
John Large, sr.	Sancho Campbell,
William Sellers,	William Large, jr.
John Large, jr.	Margaret Large,
Jane Large,	Sarah Large,
Jane Large, 2nd.	Benjamin Balderston,

CLASS XI.—LITTLE YORK—(Continued)

Elizabeth Balderston,	William Vessey,
Elizabeth Sellers, and.	Mary Ann Pladwell,
Elizabeth Cook,	William Cook,
George Deacon,	Mrs. McDonald,
Alice Deacon,	George Hardy,
James Crockett,	Mary Hardy,
Mary West,	Jane McDonald,
Elizabeth Gill,	Joanna Crockett.

CLASS XII.—LITTLE YORK

John Haycock, leader,	Thomas Hardy,
Abraham Gill,	William Brent,
Henry Swan,	Elizabeth Brent,
George West,	Charles Hardy,
Robert Vessey,	Ellen Hardy,
Mary Hardy,	Henry Hardy.

CLASS XIII.—FRENCH FORT

Mannasseh Owen, leader,	Ann McIntyre,
Hannah Owen,	Sister Vickerson,
Edward Lane,	Sister Hickey,
Ann Lane,	Sister Owen, sr.
William Pladwell,	George Symmonds.

CLASS XIV.—BEDEQUE ROAD

Letitia Cook,	James Kitt,
John Cook,	Jane Fearvour,
Matilda Harpur,	David Haystead,
Sarah Haystead,	William Hicks,
Samuel Harpur,	Mary Hicks,
Mary Ann Kitt	Patience Warren,
James Larter,	James Warren.

*Outlines of the History of***CLASS XV.—WEST RIVER**

James Kelloe,	John Boyle
Mary Kelloe,	Mary Boyle,
William Crosby,	Zachariah Mayhew,
Elizabeth Wilson.	

CLASS XVI.—LOT 48

William Mason, leader,	John Boyyer,
Barbara Mason,	James Kelly,
Elizabeth Mason,	Mary Kelly,
William Farquharson,	Charles Kelly,
Diadem Farquharson,	Albert Kelly.

CLASS XVII.—LOT 49

Joseph Sheidow, leader,	Jeremiah Enman, leader,
Ann Sheidow,	Agnes Richards,
Mary Foster,	Robt. Wood,
Philip Lane,	Robt. Wood, 2nd.
Elizabeth Enman,	Jane Enman,
Joyce Lane,	Nancy Enman,
Lydia Lane,	John Burhoe,
Samuel Lane,	William Wood,
John Murray,	Mary Wood,
Margaret Murray,	Jane Jones,
James Mellish,	David Enman,
David Gay,	Mary Enman,
Elizabeth LePage,	Edward Burke,
Mary Gay,	Ann Acorn,
Samuel Drake,	Angelina Edwards,
Thomas Richards,	Ellen Enman,
Sarah Burhoe,	Mary Burke,

Mary Burhoe.

TOTAL, 323.

VII.

ew,
The chapel was considerably enlarged in 1847. The committee in charge of this work consisted of the Trustees and the following members of Society: Ralph Brecken, James Moore, George Beer, jr., William Heard, John Williams, Mark Butcher, John T. Thomas.

h, leader,
The superintendent of the Circuit, the Rev. William Webb, departed this life, July 4th, 1847, in the forty-fourth year of his age, and the twentieth of his ministry, Mr. Webb was a native of England and came to Nova Scotia in 1827. We are told that "he was a true friend, a cheerful Christian, kind husband, an affectionate father, devoted pastor, and an excellent preacher," and that "it is not often we behold, even in the ministry, a man of so many intellectual and official virtues."

Under the pastorate of the Rev. Frederick Smallwood, 1850-2, there was a most remarkable revival, over three hundred members being added to the Church. Some eight or nine of these new members afterwards entered the Methodist ministry.

On the thirtieth of June, 1857, the Church sustained a severe loss in the death of Mr. John Bovyer. From a brief sketch written by himself we learn that Mr. Bovyer was of English descent, and that his grandfather, Stephen Bovyer, who was married in Cheshire, England, to Dorothy, daughter

of the Rev. Samuel Lowe, a clergyman of the Church of England, emigrated to the United States some years before the revolution, and removed to the Island with his children and grandchildren in 1787. In the various capacities of steward, class leader, and local preacher, and as a most zealous and faithful Christian worker, Mr. John Boyer had for many years done noble service to the cause of Methodism.

In 1862 the land lying between the Mission premises and Sydney Street was purchased by the Trustees, with a view to carry out the design of erecting a new brick Church. The corner stone was laid on the Queen's birthday, 1863, when the following programme was carried out :

1. Anthem by the choir, led by Miss Preedy : "I have set watchmen upon thy walls."
2. Dedication Hymn, given out by Rev. J. V. Jost: "Thou who has in Zion laid," &c.
3. Prayer, by Rev. H. Sprague, A. B.
4. Reading of Scriptures : the whole of the 48th Psalm ; Eph. xxv. 13-22, by Rev. Robert Duncan, of Pownal.
5. Singing : "All hail the power of Jesus' name."
6. Laying the corner stone by Mrs. Dundas, lady of the Lieutenant Governor.
7. "Gloria Patri" by the Choir.
8. Address by Rev. John Brewster, Superintendent of the Circuit.
9. Singing by S. S. Children and Choir : "O, how I love the Sunday School."
10. Singing : "God save the Queen."
11. Benediction : Rev. H. Sprague.

Mrs. Dundas said : "I lay this stone in the name of the Father, and of the Son, and of the Holy Ghost."

A bottle containing a scroll, copies of the *London Watchman*, *Provincial Wesleyan*, *Monitor* and other Protestant journals, and the Minutes of the Eastern British American

Conference were deposited in the cavity. The scroll contained the following inscription :

"This Corner Stone of the Wesleyan Chapel was laid on the 25th day of May, A. D. 1863, in the twenty-sixth year of the reign of Queen Victoria, by Mrs. Dundas, the Lady of His Excellency, the Lieutenant Governor of Prince Edward Island, in the presence of a large concourse of persons ; the Rev. John Brewster being Superintendent of the Circuit, and the following brethren who have hereunto signed their names, being the Trustees of the Methodist Society at Charlottetown: Robert Longworth, Richard Heartz, James Moore, Thomas Alley, Thomas Dawson, George Beer, Charles Young, Mark Butcher, William Heard."

On the silver trowel presented to Mrs. Dundas was the following :

"Presented to MRS. DUNDAS, the Lady of His Excellency, the Lieutenant Governor of Prince Edward Island, upon her laying the first Corner Stone of the Wesleyan Chapel in Charlottetown, P. E. I., on the 25th of May, 1863, by the Trustees of the Methodist Society."

The new Church was opened for public worship on the 13th of November, 1864. A lengthy and interesting account of the opening services appears in the *Monitor*, newspaper, presumably written by the editor, the late James Barrett Cooper, Esq.

[Mr. Cooper was for many years a class leader and local preacher. He was a man of considerable ability, and held for some time the office of Clerk of the Legislative Council. A few years ago he removed to Truro, N. S., where he recently died at an advanced age.]

"This spacious and imposing erection was set apart to the worship and service of God our Saviour on Sunday, the 13th of the present month (November, 1864), and the dedicatory services were continued on Monday and Tuesday evenings and on the subsequent Sunday. . . .

"The opening service was conducted by the Rev. Dr. Richey under circumstances singularly auspicious. The middle of the month, proverbially gloomy, happened to be unusually mild and cloudless; the genial catholicity of the Protestant portion of the community was gratefully apparent in the aspect of the congregation, and all from the commencement to the close, appeared imbued with a spirit in hallowed harmony with the solemnity of the occasion. Selecting as the theme of his discourse Zech. vi. 12, 13, Dr. Richey expatiated on the significancy of the symbolic appellation by which Christ is here designated—on the holy and magnificent work he was destined to achieve. . . .

"In the afternoon the pulpit was occupied by the Rev. Henry Pope, jr., whom we were so thankful to see so renewed in physical vigor as to be able to do rhetorical justice to the very interesting and suggestive discourse he delivered on the apposite words of devout exultation uttered by the Psalmist, 'Glorious things are spoken of thee, O City of God.'

"The Rev. C. Stewart preached a luminous, faithful and effective sermon in the evening from the memorable declaration of the Apostle, 'Unto you first God having raised up his son Jesus, hath sent him to bless you,' &c.

"There was a pleasing indication of undiminished interest on Monday and Tuesday—the Rev. William Ryan preaching on the former an excellent and monitory discourse based on the special and pre-eminent love of God to the gates of Zion; and on the latter, Dr. Richey calling the attention of the congregation to the glory and defence of the gospel church. On Sunday, the 20th, the weather was equally propitious and the congregations overflowing. The officiating clergyman in the morning was the Rev. Mr. Duncan of the Kirk, who gave evidence of the sympathy of his soul with the memorable announcement that Jesus Christ came into the world to save sinners.

"To the children of the Sunday School the sermon of the afternoon was addressed by the Rev. H. Sprague, who so acquitted himself as justly to claim the consideration which Paul deemed desirable, 'Let no man despise thy youth.' The Rev. Richard Smith was the preacher in the evening. God's gracious observance of his advent and blessing wherever He records His Name formed the appropriate theme of the concluding discourse of a series embracing a large variety of theological instruction and practical inculcation, but all directed to one glorious subject.

"The solemnities have left a fragrance upon the mind, and the remembrance of them is sweet. May the bread thus profusely cast upon the waters, at the inauguration of this new sanctuary, be seen after many days.

"The aggregate amount collected at the services was £153."

ARCHITECTURAL DESCRIPTION.

"The whole structure is 115 feet long, by 68 feet wide, and 42 feet high to the eaves. The basement story is 12 feet 7 inches high, 4 feet of which is below the surface line. The style of architecture is Gothic of the 16th century. The material is brick, rough cast, Island made, and all the trimmings are Nova Scotia freestone.

"The front is divided into three compartments by two octagonal turrets, of about 135 feet high. A large central window is between the turrets, 32 feet high, 15 feet wide, with ornamental Gothic top.

"The roof is lofty pitch, covered with Dutches slate. There are 150 pews on the main floor which will seat 900 persons. The gallery extends all round the building and contains seventy-eight pews which will seat 650 persons. The ceiling is plain Gothic, starting from the cornice, and the height from the main floor to the apex is 43 feet, 4 inches.

"In the basement is a large lecture room 63 feet by 54 feet, and six class rooms, each 25 feet by 12 feet. The whole building is heated by steam-pipes—the apparatus costing £400. The cost of the whole building will be probably £5500 sterling. It is, as a whole, a beautiful, commodious and convenient church, and we must pronounce it an honor to the friends of Methodism who have reared it. Long may it stand!"

Thomas Alley and Mark Butcher, Esquires, were the architects of this splendid edifice.

In 1871 it was thought desirable to extend the operations of the Society, and the Free Church building was rented and opened as a mission church and school. The mission proved so prosperous that a new building—the Upper Prince Street Church—was erected, and opened with appropriate services on the 14th of October, 1877, and was considerably enlarged in 1884. This second circuit has now been independent since 1883.

TRUSTEES OF PRINCE STREET CHURCH, 1888.

Richard Hartz,	Frederick W. Moore,
William Heard,	William Boyle,
William Brown,	William Weeks,
*George R. Beer,	Lemuel L. Beer.

TRUSTEES OF UPPER PRINCE STREET CHURCH.

Richard Johnson, M. D.	William Peardon,
H. J. Callbeck,	John Henry,
L. W. Goff,	Richard Pickard,
George E. Full,	Nelson Rattenbury,
George Carter,	Thomas Pickard,:
L. E. Prowse,	Henry Rackham.

* Deceased.

VIII.

THE Sabbath School in connection with the Church was held for many years twice on the Sabbath. In 1867 the morning school was discontinued. In January, 1852, the Grafton Street School was opened. The officers of the new school for that year were: James Moore, Superintendent; William E. Dawson, Secretary; W. B. Dawson, Librarian. In the old school John Passmore was Superintendent; William Brown, Secretary; George R. Beer, Assistant Secretary and James R. Watt, Librarian. The Methodist Young Men's Mutual Improvement Society met for several years in the Grafton Street Schoolroom. The meetings were held once a week; papers on scientific and other subjects were read; and courses of lectures were sometimes given.

At a meeting of the congregation, held April 21, 1853, a Sabbath School Society was formed, and a constitution adopted. The officers elected were:

President—Rev. F. Smallwood,

Treasurer—Raiph Brecken,

Secretary—John T. Thomas.

COMMITTEE.

Thomas Dawson, George Beer, jr., Mark Butcher, John Jury, Michael O'Hara, W. B. Wellner, Henry Smith, Robert Longworth, Hon. Dr. Johnson, John Williams, Thos. Pladwell Richard Faught.

TEACHERS.

Wm. Heard, Wm. McKay, Bertram Moore, Wm. Weeks.

SUPERINTENDENTS.

John Passmore, Ch'town; James Moore, Ch'town; Wm. Brent, Little York; Edward Lane, Dunstaffnage; ———
Edwards, New Wiltshire; John Hobbs, Johnson's Mills.

A new constitution was adopted in 1872.

NAMES OF SABBATH SCHOOL SUPERINTENDENTS

WITH DATES OF APPOINTMENT.

· PRINCE STREET SCHOOL.

- 1851. John Passmore, James Moore,
- 1852. John Passmore,
- 1857. William Brown, William Heard,
- 1858. William Brown, Robert A. Strong,
- 1861. William W. Stumbles,
- 1864. William W. Stumbles, Wm. Brown,
- 1865. William E. Dawson, Bertram Moore,
- 1868. William Brown, W. W. Stumbles,
- 1871. William Brown, George Moore,
- 1873. George R. Beer,
- 1874. William Brown,
- 1875. Lemuel L. Beer,
- 1876. Frederick S. Moore,
- 1880. Silas F. Hodgson,
- 1882. Lemuel L. Beer,
- 1883. William Brown,
- 1884. Frederick W. Moore,
- 1886. Fred'k W. Moore, William A. Weeks.

NAMES OF SABBATH SCHOOL SUPERINTENDENTS

(Continued)

GRAFTON STREET SCHOOL.

1852. James Moore,
 1858. Bertram Moore,
 1860. James Hodgson,
 1863. William E. Dawson.

On the completion of the new Brick Church it was decided that both the Prince Street and Grafton Street Sabbath Schools should unite as one school. Accordingly, on the afternoon of Sunday, November 17th, 1864, both schools met in the basement of the new building for the first time, and a prayer meeting was held. A sabbath school was opened in the Free Church (which was rented for a time as a mission church) in 1871. This school has been in operation ever since, having been held in the Upper Prince Street Church since the erection of that building. The names of the superintendents are as follows:

1871. William C. Trowan,
 1874. Charles Full,
 1877. John Dorsey,
 1879. John Beer,
 1881. George E. Full,
 1883. Lewis W. Goff,
 1885. Bartholomew Pickard,
 1886. George W. Ritchie,
 1888. Augustus Down.

In January, 1863, the following statistics of the schools were submitted at the annual meeting:

PRINCE STREET SCHOOL.

Scholars on Roll	298
Average Attendance	204
Teachers—Male, 18; Female, 20.....	38
Scholars meeting in Class	24
Addresses delivered during the year.....	32
Prayer Meetings held	18

GRAFTON STREET SCHOOL.

Scholars on Roll	137
Average Attendance	90
Teachers—Male, 5; Female, 3.....	8

In 1880, the number on the roll of the Prince Street School was 526—average attendance, 341. The attendance at the Upper Prince Street School in 1881, was reported at 260—average, 174.

Mrs. Hannah Butterfield Bulpitt, wife of the Rev. James Bulpitt, opened a private school in her own house in the year 1807. This was the first school on the Island taught by a lady. Mrs. Bulpitt was assisted in the school at various times by Mr. James Cambridge, by her son, Mr. James Chancey Bulpitt, and by her granddaughter, Miss Hannah Bulpitt. Mrs. Bulpitt continued to conduct the school most successfully until her death in 1842.

Miss Bulpitt then succeeded to the charge, but the school was closed in 1844, on Miss Bulpitt's marriage to Mr. Edward Roberson.

The Wesleyan Methodist Academy, a large brick building on Upper Prince Street, erected at great expense, was dedicated with appropriate ceremonies on the 9th January, 1871. The Rev. George S. Milligan, A. M., occupied the

chair on the occasion. The Building Committee was composed of the following gentlemen: Robert Longworth, William E. Dawson, William Weeks, William Heard, William Brown, Geo. R. Beer, Mark Butcher, Richard Hartz, John Morris. The first Board of Trustees of the Academy were R. Longworth, Simon Davies, T. W. Dodd, W. E. Dawson, G. R. Beer, W. Heard, W. C. Bourke. Mr. W. W. Anderson was the first principal, and Miss Robertson the first preceptress.

STAFF OF TEACHERS FOR 1871-2:

Wm. W. Anderson, Principal,
Miss French, Preceptress,
Professor Earle, Music Teacher,
Miss Spencer, Assistant Music Teacher,
Miss Reid, Teacher of Drawing, Painting, &c.
Miss Narraway, Girls' Intermediate Department,
Mr. Dickieson, Boys' Intermediate Department,
Miss Mellish, Primary Department, 2nd Division,
Miss Coles, Primary Department, 1st Division,
Miss Spencer, Infant Class.

The Academy was closed in 1876. The building and grounds are at present rented by the City School Trustees.

SPERINTENDENTS OF SABBATH SCHOOL.

Additional information relating to the Sabbath School Superintendents in the town is at hand.

1824. Charles Welsh,
—— John Bovyer,
1833. George Weldon,
—— Watson Duchemin.

SUPERINTENDENTS.—(*continued*)

- John S. Bremner,
 1843. George Moore,
 1847. George Beer, Jr., John T. Thomas,
 1848. John T. Thomas, Geo. Beer, Jr.,
 1849. John Passmore, George Moore,
 1850. John Passmore, James Moore.
-

METHODIST MINISTERS

WHO HAVE GONE OUT FROM PRINCE EDWARD ISLAND.

1818. Rev. A. C. Avar,
 1822. Rev. Albert Desbrisay,
 1851. Rev. F. W. Moore,
 1852. Rev. A. M. Desbrisay,
 1853. Rev. R. Wilson, Ph. D.
 1854. Rev. J. R. Narraway, M. A.
 1856. Rev. George Butcher,
 — Rev. John Butcher,
 1857. Rev. R. Johnson, M. D.,
 1857. Rev. W. Perkins,
 1861. Rev. S. B. Martin,
 1861. Rev. Charles Ladner,
 1861. Rev. W. W. Percival,
 1861. Rev. E. Slackford,
 — Rev. F. Strong,
 — Rev. John Smith,
 — Rev. Benj. Clarke,
 — Rev. James Rice,
 1862. Rev. W. H. Heartz,
 1863. Rev. D. W. LeLacheur,
 1864. Rev. Albert S. Desbrisay,

METHODIST MINISTERS.—(*continued*)

1864. Rev. A. E. LePage,
1864. Rev. E. B. Moore,
1865. Rev. Thos. Rogers, M. A.,
1866. Rev. Jos. Seller, M. A.,
1867. Rev. Edwin Mills,
1869. Rev. Ralph Brecken, M. A.,
1870. Rev. William Dobson,
1871. Rev. William Full,
1871. Rev. Fade Goff,
1874. Rev. Benj. Chappell, M. A.,
1875. Rev. S. E. Colwill,
1877. Rev. P. Robinson,
1877. Rev. W. B. Thomas,
1877. Rev. I. M. Mellish,
1878. Rev. J. L. Dawson, M. A.,
1878. Rev. A. C. Bell, S. T. B.,
1879. Rev. D. D. Moore, M. A.,
1880. Rev. Thos. Pierce,
1881. Rev. S. Howard, A. B.,
1883. Rev. W. Clements,
1884. Rev. N. McLaughlin,
1886. Rev. Frank Frizzle,
1887. Rev. A. C. Dennis, A. B.,
1888. Rev. W. J. Howard, A. B.,

The singing has long been a special feature of the worship in the Methodist Church at Charlottetown. The choir has always had a number of excellent, well trained voices. Among those deceased who formerly took a great interest in this department of the service may be mentioned

Mr. James Moore and family, Mr. and Mrs. Watson Duchemin and family, Mr. Thomas Davy and family, and Messrs. James Stanley and Nathanael Mitchell. The names of many still living might be added to the list, including Mr. John Rendle. A large pipe organ was placed in the Brick Church in 1887, at the cost of \$2600. Miss Sophia Duchemin is organist. Mr. Pope Fletcher and Miss Morris (now Mrs. Herbert Beer) acted as organists for some years.

All the branches of the Methodist family in Canada were united in 1883. This union included the Bible Christian body which was established on the Island by the Rev. Francis Metherall, who came from England for that purpose in 1832. The remainder of Mr. Metherall's long and useful life was spent on the Island, and great success crowned his labors as a minister of the gospel. He died at West Cape, June 9th, 1875, in the eighty-fourth year of his age, and the fifty-fourth of his ministry. "The Life of Rev. Francis Metherall," by the Rev. John Harris is a highly interesting and instructive little work.

The following Bible Christian ministers were stationed at Charlottetown :

- 1856. Rev. Cephas Barker,
 - 1865. Rev. John Chapple,
 - 1870. Rev. George Webber,
 - 1875. Rev. W. S. Pascoe,
 - 1879. Rev. John Harris,
 - 1883. Rev. S. H. Rice.
-

LOCAL PREACHERS

ON CHARLOTTETOWN, CORNWALL, WINSLOE, LITTLE YORK
AND POWNAL CIRCUITS.

John Hobbs,
P. McCoubrey,
Charles Young, LL. D.,
Joseph Sheidow,
Joseph Knight,
William Wright,
William Boyle,
William Heard,
Christmas Bryenton,
Henry Smith,
John T. Mellish, A. M.
George Bryenton,
R. Pickard,
John Henry,

N. Peardon,
J. Boundy,
Thomas Ayers,
Henry Rackham,
Isaac Bryenton,
G. H. Taylor,
Charles Bryenton,
John Prowse,
George Carter,
J. D. Seaman,
William J. Howard,
Percival Alexander,
Samuel Wheatley,
H. Balderston.

The Revs. F. Smallwood and J. V. Jost are resident in Charlottetown as Supernumerary Ministers. Mr. Smallwood was co-pastor of the Prince Street Church for about twelve years—1873-85.

The Revs. Frederick W. Moore and Richard Johnson, M. D., retired from the active work of the ministry some years ago on account of failing health. They also reside in this city.

DECEASED OFFICIAL MEMBERS OF CHARLOTTETOWN SOCIETY.

NAMES	NATIVE OF	ARRIVED ON ISLAND	OFFICES HELD	DIED	AGE
Thomas Dawson	Ireland	1801	Local Preacher	1804	42
Benjamin Chappell	England	1774	Exhorter, Class Leader, &c.	1825	85
Joseph Robinson	England	1784	Trustee	1836	93
Thomas Hodgson	England	1819	Local Preacher	1837	39
William Farquharson	Scotland	1784	Class Leader at Lot 48.	1839	76
Thomas Murphy	Ireland	1809	Trustee	1840	60
George Weldon	England	1832	Class Leader, Supt. of School.	1848	44
John Boyer	P. E. I.	.....	Local Preacher, Class Leader, Trustee, &c.	1857	74
Thomas Desbrisay	P. E. I.	.....	Trustee	1857	74
George Beer	England	1832	Local Preacher, Class Leader, &c.	1858	80
Thomas Pleadwell	Ireland	.....	Local Preacher	1859	61
William Mason	England	1819	Class Leader	1864	78
Christopher Cross	England	1817	Class Leader, Trustee	1864	81
John S. Brenner	P. E. I.	.....	Supt. of School, Steward	1865	54
John Trenaman	England	1819	Trustee	1868	76
James Moore	England	1820	Local Preacher, Trustee, Class Leader, Supt. School	1869	74
Isaac Smith	England	1819	Local Preacher, Trustee, Class Leader	1871	76
Hon. George Beer	England	1832	Trustee, Class Leader, Supt. of School	1872	66
Hon. Dr. Henry A. Johnson	England	1850	Class Leader	1872	83
Watson Duchemin	England	1819	Leader of Choir, Supt. of School	1872	72
Adam Bridges	Ireland	1822	Class Leader, &c., at Little York	1872	85
Charles Welsh	Ireland	1814	Local Preacher, Class Leader, Trustee, Supt. Sch.	1873	77

Iosiah Parkin	England	.....	Local Preacher, Class Leader	1874	56
.....	.....	.....	Trustee, Supt. of School	.....	.....

Watson Duchemin	England	1850	Class Leader	1872
Adam Bridges	England	1819	Local Preacher, Supt. of School	1872
Charles Welsh	Ireland	1822	Class Leader, &c., at Little York	1872
	Ireland	1814	Local Preacher, Class Leader, Trustee, Supt. Sch.	1873
Josiah Parkin	England	1841	Local Preacher, Class Leader	1874
Wm. C. Trowan	P. E. I.	1841	Class Leader, Supt. of School	1874
James Kelly	England	1840	Class Leader	1874
Thomas Davy	England	1840	In the Choir, Class Leader, Steward	1875
George Moore	England	1820	Class Leader, Supt. of School, Trustee	1875
Thomas Dawson	Ireland	1801	Class Leader, Trustee	1878
John Passmore	England	1836	Local Preacher, Class Leader, Supt. of School	1878
John Williams	England	1836	Local Preacher	1878
William Tanton	England	1817	Trustee, Exhorter	1879
Robert Longworth	P. E. I.	1832	Class Leader, Trustee	1882
John Beer	England	1832	Class Leader, Supt. of School, Trustee	1882
Frederick Mellish	P. E. I.	1836	Local Preacher, Supt. of School	1884
William Shepherd	England	1831	Class Leader	1883
Mark Butcher	England	1831	Trustee, Steward	1883
Henry Smith	England	1819	Local Preacher, Trustee	1883
John Jury	P. E. I.	1847	Class Leader, Supt. of School	1884
John Dorsey	Newfnd	1825	Class Leader, Supt. of School	1884
John T. Thomas	England	1818	Local Preacher, Class Leader	1886
William Sellar	England	1834	Local Preacher, Class Leader	1886
Hugh Perkins	England	1834	Local Preacher, Class Leader	1886
James L. Mellish	P. E. I.	1842	Trustee at Pownal, Steward, Exhorter	1886
Henry Beer	P. E. I.	1842	Member of Quarterly Board	1886
Paul Towan	England	1827	Class Leader	1886
George W. Millner	England	1827	Local Preacher	1887
James B. Cooper	P. E. I.	1829	Local Preacher, Class Leader	1888
James Stanley	Ireland	1832	In the Choir, Steward	1888
Ralph Brecken	P. E. I.	1832	Local Preacher, Class Leader, Trustee	1888
George R. Beer	England	1843	Supt. of School, Trustee, Steward	1888
Robert Alder Strong	N. Scotia	1846	Supt. of School, Leader of Choir	1888
Nathanael A. Mitchell	Ireland	1846	Leader of Choir	1888

Many additional facts of great historical interest in the lives of the noble men whose names are given in the foregoing list might be appended ; but the narrow limits of the present work forbid recording more than very few.

Mr. James Moore, with his wife and two children, came out from London early in the century, and for some time occupied the position of clerk and organist in St. Paul's Church, Charlottetown. Subsequently uniting with the Wesleyans, he became a devoted and prominent member of their communion, and most efficiently filled various offices in the Church. His piety was of an earnest and practical type. Commanding his household after him in the fear of the Lord, he lived to see the whole of his large family members of the Society, two of his sons in the ministry, and others of them occupying positions of responsibility and usefulness. He died with the note of triumph on his lips : "Victory, through our Lord Jesus Christ !" His son, Mr. George Moore, who followed in his father's footsteps as an earnest Christian worker, died a few years later.

The brothers Isaac and Henry Smith, men of most estimable character, who for many years performed faithful and efficient service in the church, removed away—the former who was engaged as agent of the Bible Society, to Nova Scotia, and the latter to New Zealand. Their removal was a real loss to the community. Mr. Isaac Smith and Mr. George Beer are remembered as men of marked talent and ability as local preachers. The Hon. George Beer and the Hon. Dr. Johnson who had been members of the Legislative Council, died in the same year. Mr. Beer and his brother, the late Mr. John Beer, both held important positions in the church and were liberal supporters of its interests. Two deceased sons of the former, Mr. George Beer and Mr. Henry Beer (who died when mayor of the city), were also worthy official members, and their comparatively early deaths

were deeply regretted. Dr. Johnson is referred to in Jackson's Life of Newton as a "young medical gentleman" who in 1816 attended the opening services of a new Methodist chapel in the ancient city of Lincoln, and afterwards "became an acceptable and useful local preacher, and was made a blessing to many." He was at one time mayor of the town of Louth, Lincolnshire; and in 1850 he emigrated with his wife (Anne Hammond) and family to the Island. The doctor proved a most valuable acquisition to the Methodist cause at Charlottetown, and continued in the faithful discharge of the duties of class leader to the end of his long and useful life. Mr. John Passmore bore a high reputation as an efficient local preacher, took great interest in the welfare of the young, and had charge of the Sabbath School for many years. Mr. W. C. Trowan was always ready to do his full share of Christian work. Mr. Thomas Dawson, one of the oldest officials at the time of his death, indicated his love for the cause of religion by leaving a bequest of \$1750 to the funds of the church—thus nobly closing a well-spent life. Mr. Charles Welsh was a valued assistant of the ministers in the earlier years of the society's operations, and was the first Sabbath school superintendent whose name appears on the record. Mr. Welsh left the Old Country for Philadelphia in 1814, but on his arrival in Halifax he was induced by the advice of Admiral Townshend to come to the Island. Mr. William Tanton, one of the senior trustees, passed away in 1879, venerable in years, having attained to a great age. He had been accustomed to assist the local preachers in conducting services on different parts of the circuit, and sat as a member of the Quarterly Board as early as 1828. Many of our older inhabitants came to the Island in one of Mr. Tanton's ships in 1819. The death of Mr. Robt. Longworth took place at Truro, N. S., whither he had removed amid the deep regrets of all, for he was a most worthy, use-

ful and liberal member and official of the church. An address and valuable souvenir were presented to him by the trustees on his departure. Mr. John Trenaman joined the Bible Christians and became a tower of strength among them. Mr. Mark Butcher, for many years a leading official in the church, and Mr. William Shepherd, a most successful sabbath school teacher and leader of young men's classes, were removed within a few weeks of each other,—leaving a sad blank in the ranks of the older members. .

Mr. John Dorsey will be long remembered as a man distinguished for piety, benevolence and usefulness. He exerted a most favorable influence on young men. His life seemed to end all too soon, but his good name and his noble example remain. Mr. Hugh Perkins was for over half a century a zealous and useful leader and local preacher; and during an absence for some years in San Francisco he continued to exercise his gifts in the same capacity with much acceptance and success. Mr. George W. Millner was a man of large endowments—intellectually and morally strong—and an eloquent and able advocate of the claims of morality and religion. Many a journey he and Mr. John Jury travelled together in taking their appointments as local preachers. Mr. Jury was less demonstrative than his friend, but they were both faithful servants of the Master. Mr. John T. Thomas came to the Island when quite a youth. He grew up a popular, energetic and successful man, and a warm friend and liberal supporter of all the enterprises of the church, of which he was a most useful member and office-holder. Some years before his decease he returned to England. We find mention made of Mr. Thomas Hodgson, a gifted local preacher, who was accidentally killed at Chatham, N. B.; Mr. Thomas Murphy, one of the first trustees, whose house on Sydney Street, adjoining Brenan's corner, was a home for the early ministers; Captain Simon

Dodd and Mr. Cecil Wray Townshend, warm friend of the cause ; Mr. Thomas Maine Stumbles, a native of this town, accepted in England as a missionary to Africa, but taken away by early death ; Mr. Robert Weeks, a teacher in the Sabbath school as early as 1826 ; Mr. Christopher Cross and Mr. Paul Towan, both remarkably gifted as leaders in prayer ; Mr. Jabez Barnard and Mr. Thomas Davy, "Israelites indeed in whom was no guile" ; Dr. Hammond Johnson, cut off in the prime of a useful life ; Mr. Watson Duchemin, whose magnificent voice power is inherited by his descendants ; Mr. William Seller, a faithful local preacher, and many others ; and of "honorable women not a few."

Mr. Ralph Brecken's religious life was characterized by a conscientious regard to the claims of duty and self-denying consecration of his talents to the service of God. He was a local preacher and class leader for more than forty years, and in that capacity was gifted, methodical, and eminently successful. Mr. Robert A. Strong, Assistant Commissioner of Public Lands, was held in high esteem by all for his integrity, suavity and piety. The deaths of Mr. Longworth, Mr. Jury, Mr. Millner, Mr. Strong, and Mr. N. A. Mitchell also greatly respected for his many virtues, so sudden and unexpected, in each case seemed rather a translation—a call to "join the choir of God." Mr. Strong was a son of the Rev J. B. Strong, who bore so noble a part in establishing Methodism in Canada, and brother of the Hon. W. G. Strong, High Sheriff of Prince County, a local preacher whose fidelity to duty, marked ability, and acknowledged usefulness in the church impart additional lustre to hereditary fame.

1888.

PRINCE STREET CHURCH.

CLASS LEADERS.

Hon. C. Young, LL. D.	Fred. Dammarell,
William Heard,	Mrs. Brecken,
William E. Dawson,	* Mrs. Stanley,
R. Johnson, M. D.	Mrs. Trowan,
William Boyle,	Mrs. McMillan,
* Robt. A. Strong,	Mrs. Johnson,
James Hodgson,	Mrs. R. K. Jost,
Elija Purdy,	Miss Marion Ellis.

STEWARDS.

G. H. Haszard, Recording Steward,	
H. J. Callbeck,	W. C. Colwill,
W. A. Weeks,	Edward Moore,
F. S. Moore,	W. W. Stanley.

UPPER PRINCE STREET CHURCH.

CLASS LEADERS.

George E. Full,	George W. Ritchie,
Henry Rackham,	J. D. Seaman,
John Henry,	Augustus Down.

STEWARDS.

George W. Ritchie,	John T. Richards,
George Rackham,	James Carter,
Nelson Rattenbury,	Thomas Pickard,
Augustus Down.	

* Deceased.

METHODIST MINISTERS—ISLAND DISTRICT,

1888-89.

Charlottetown (*Prince Street*)—Rev. John Read ; Rev. J. V.

Jost, Supernumerary.

Charlottetown (*Upper Prince Street*)—Rev. Wm. Harrison ;

Rev. F. Smallwood, Supernumerary.

Alberton—Rev. G. W. Fisher.

Bedeque—Rev. E. C. Turner.

Bideford—Rev. Edward Bell.

Cornwall—Rev. D. Davies Moore, M. A.

Little York—Rev. M. R. Knight, M. A.

Margate—Rev. C. W. Hamilton.

Mount Stewart—(Supplied).

Montague—Rev. John Goldsmith.

Murray Harbor—Rev. J. S. Phinney.

Pownal—Rev. George Steel.

Summerside—Rev. G. C. Palmer.

Souris—Rev. D. H. Lodge.

Tryon—Rev. H. P. Cowperthwaite, M.A.; Rev. G. Harrison,
Supernumerary.

Vernon River—Rev. Richard Opie.

West Cape—Rev. William Wass.

Winsloe—Rev. Elias Slackford.



Addenda et Corrigenda.

ALTHOUGH great care has been taken in preparing the foregoing pages some errors may appear. The information has been gleaned from many sources, and not without much labor and difficulty. In one or two instances the Rev. T. W. Smith's excellent "History of Methodism" has been almost literally followed.

It is possible that another edition of this little work may be published in an enlarged form, embracing the history of Methodism on the various circuits of the Island.

The name of the Rev. J. W. Wadman, M. A., who entered the ministry in 1878, should be included in the list on page 63.

The brick parsonage was erected in 1874; the upper parsonage in 1886.

The total amount raised on the Prince Street circuit, for all purposes, during the year 1887-8, was nearly \$8000.

Page 4, line 11—for 'were' read *was*.

" 12, line 8 from bottom—for 'inquired' read *inquiring*.

" 20, last line—for 'Rev. W. Jackson' read *Rev. G. Jackson*.

" 21 and 30—for 'Rev. R. E. Crane' read *Rev. R. W. Crane*.

" 25—The name of Rev. H. J. Clarke should appear as assistant minister, Upper Prince Street Church, 1871.

" 25, line 6 from bottom—for '1855' read *1851*.

" 25, last line—for 'Rev. William H. Harrison' read *Rev. William Harrison*.

Page 26—for 'Richard Hodgson, Arrabella Hodgson' read *Richard Hudson, Arrabella Hudson*. Mr. Hudson removed to Tryon, where he died a few years ago. He was a most gifted and useful local preacher, really a "pillar in the church."

" 27, line 3—for 'John Kelly' read *James Kelly*. The Kelly, Mason, Farquharson and Mutch families of Lot 48 were early connected with the church. Mr. James Kelly attended the first quarterly meeting held on the Island, at Mr. Bulpitt's house.

" 57, line 8 from bottom—for 'Rev. F. Smallwood' read *Supt. of Circuit*.

" 66, 67—Mr. Bremner died in 1864 and Mr. Cross in 1865. Under head of 'Offices Held,' after 'R. A. Strong,' read *Supt. of School, In the Choir, Class Leader*. Mr. James Stanley arrived on the Island in 1835, was a consistent member of the church for many years, and died in 1885. The death of Mrs. Stanley, his widow, took place quite recently. This "elect lady" was for thirty-five years a teacher in the Sabbath School and class leader. Mr. William Seller was an honored and most useful member of the church for sixty-six years, and at the time of his death was the oldest local preacher on the Island. Mr. J. T. Thomas departed this life in 1885.

" 69, line 16 *et seq.* Mr. Dawson was a son of Mr. Thos. Dawson, local preacher. He was a member of the church for nearly seventy years, and in the most faithful and efficient manner filled the offices of class leader and trustee, the latter for more than forty-five years. He was always a most disinterested and liberal contributor of his means towards the local and general enterprises of the church; and his munificent bequest to its trust funds at the time of his death amounted to about four thousand dollars.